SALT MANUFACTURE.

MR. S. SUBRAHMANIA KARAYALAR (*Pattanapuram* cum *Shencotta*) : "With a view to enable the local salt factories to fully meet the needs of Travancore, this Council recommends to the Government that all salt factories be treated alike in the matter of the demand of the Government's share of the annual produce, it being fixed in proportion to the area and the nature of the factory as in the case of factories recently started."

PRESS LAW.

MR. S. SUBRAHMANYA KARAYALAR (*Pattanapuram* cum *Shencotta*) : "This Council recommends to the Government that a Press Law be passed prescribing qualifications for the editors and proprietors of newspapers and granting power to the Government to have an effective control over such papers as abuse their privileges.

LOCAL OPTION.

MR. A. GOVINDA MENON (*Alangad* cum *Parur*): "This Council recommends to the Government that local bodies be given the authority to fix the number and location of arrack and toddy shops within the limits of their jurisdiction.

FOREIGNERS HOLDING ACTING APPOINTMENTS.

MR. M. N. PILLAI (*Trivandrum*) : "This Council recommends to the Government that no foreigners employed in the State service in acting appointments be confirmed hereafter and that their services be dispensed with when qualified Travancoreans are available to take their place".

Preferential treatment to unrepresented communities.

PRESIDENT : The next resolution, which stands in the name of Mr. Tariatu Kunjitomman, runs as follows :

"This Council recommends to the Government that, when candidates of equal qualification belonging to different communities apply for appointments in any department other than the Devaswom or the Military, preference be given to applicants belonging to the community which is not represented in the department concerned in proportion to its strength."

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*) : ഏതെങ്കിലും ഒഴിവുവരുന്ന ഉദ്യോഗങ്ങൾക്കു തുല്യപരീക്ഷാവിജയികളായ ഒന്നിലധികം വഗ്ഗങ്ങളിൽപെട്ടവർ അപേക്ഷകന്മാരായിരുന്നാൽ തങ്ങളുടെ ജനസംഖ്യയ്ക്കനുസരണമായി പബ്ലിക്കുസർവീസിൽ പ്രവേശനം ലഭിക്കാത്ത വഗ്ഗത്തിൽ പെട്ട അപേക്ഷകനെ നിയമിക്കണം. ഇതാണു ഞാൻ കൊണ്ടുവന്നിട്ടുള്ള പ്രമേയം.

രാജ്യത്തെ ജനങ്ങളിൽ പലവഗ്ഗത്തിൽ പെട്ടവക്കും തങ്ങളുടെ ജനസംഖ്യക്കൊ വിദ്യാഭ്യാസസ്ഥിതിയ്ക്കൊ അനുസരണമായി പ്രവേശനം ലഭിച്ചിട്ടില്ലെന്നുള്ള സങ്കടം പരക്കെ ഉണ്ടായിക്കൊണ്ടിരിക്കുന്നു. ഇപ്പോൾതന്നെ ഗവർമ്മെൻറുദ്യോഗങ്ങളിൽ പണ്ടേ പ്രവേശിച്ചവർ തങ്ങളു

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[Mr. Tariatu Kunjitomman.]

ടെ സജാതീയരെ പ്രവേശിപ്പിക്കുന്നതിലാണ് ഉത്സാഹം കാണിച്ചു വരുന്നത്. മറുള്ളവരുടെ അപേക്ഷകളെ മിക്കവാറും ഗണിക്കുന്നില്ല. ഈ സംഗതി ജനപ്രതിനിധികളം ഗവർണ്മെണ്ടിനെ പ്രജാസഭായോഗങ്ങളംവഴിയായും നിയമസഭയിലെ ചോദ്യങ്ങളും വാദപ്രതിവാദങ്ങളും വഴിയായും തുടന്ന അറിയിച്ചു കൊണ്ടിരുന്നിട്ടും പറയത്തക്ക പ്രയോജനം ഒന്നുംതന്നെയുണ്ടായിട്ടില്ല. അതിനു ഒരു നിവൃത്തിയുണ്ടാകാത്തപക്ഷം ഈ രാജ്യത്തെ ജനങ്ങളിൽ നാടംകുനാം ഐകമത്യക്കുറവും രാജ്യകാര്യങ്ങളിൽ പലവിധത്തിലുള്ള അഴിമതികളും വളിച്ചുവരാൻ എളുപ്പമുണ്ട്. രാജഭക്തന്മാരും ദേശാഭിമാനികളുമായ ഈ രാജ്യത്തെ ജനങ്ങളിൽ ചില വഗ്ഗക്കാക്കു മറുള്ളവരോടു ഏകദേശമെങ്കിലും തുല്യമായ അവകാശം പബ്ളിക്കു സവീസിൽ ഇല്ലെന്നു വന്നുകൂടുന്നതു് ഏറ്റവും ആക്ഷേപയോഗ്യമായ ഒരു കാര്യമാണ്. പല വഗ്ഗത്തിലുമുള്ളവർ ഓരോ ഡിപ്പാർട്ടുമെണ്ടിലേയും പല പടികളിലും ഉണ്ടായിരിക്കുന്നതു കാര്യക്ഷമതയ്ക്കും ജനക്ഷേമത്തിനും അധികം നല്ലതാണു.

റവന്യൂഡിപ്പാർട്ടുമെൻറിൽ അടുത്തകാലംവരെ പ്രവേശനം ഇല്ലാതിരുന്ന വഗ്ഗക്കാക്കുകൂടി പ്രവേശനം നൽകുന്നതിനായി ഗവർണ്മെണ്ടു് ദേവസ്വം വകുപ്പിനെ റവന്യൂവകുപ്പിൽനിന്നു വേർതിരിക്കയുണ്ടായി. എന്നിട്ടും ഉദ്യോഗനിയമനവിഷയത്തിൽ അപ്പോഴത്തെ നിലതന്നെ ഇപ്പോഴും. വിഭജനശേഷം ക ഭ ത്രുപായും അധികവും ശമ്പളത്തിൽ എത്ര ഉദ്യോഗനിയമനം ഉണ്ടായിട്ടുണ്ടെന്നു വഗ്ഗംതിരിച്ചുള്ള കണക്കു ഞാൻ കൌൺസിലിൽ ചോദിച്ചതിനു തന്ന മറുപടിയിൽ ഫ്രൻവു നിയമനം ഉണ്ടായതിൽ ഫ്രന്വു-ം സവർണ്ണരെത്തന്നെയാണെന്നു കാണുന്നു. വിഭജനംകൊണ്ടു സാരമായ പ്രയോജനമൊന്നുമുണ്ടായിട്ടില്ലെന്നു ഇതു തെളിയിക്കുന്നവല്ലോ.

അതുപോലെതന്നെ കൊവാപ്പേറേറീവ് വകുപ്പിലെയും രജിസ്ട്രേഷൻവകുപ്പിലേയും നിയമനങ്ങളെപ്പറ്റിയുള്ള ചോദ്യങ്ങൾക്കു കിട്ടിയ മറുപടിയും ഒട്ടുംതന്നെ തൃപ്തികരമല്ല. പോലീസുവകുപ്പിനെപ്പറ്റിയുള്ള എൻറെ ഒരു ചോദ്യത്തിനു ഫ ഭ ലക്ഷത്തോളം ജനസംഖ്യവരുന്ന ക്രിസ്ത്യാനികൾക്കു ൈ ശതമാനം ഉദ്യോഗങ്ങൾ മാത്രമേ ആ വകുപ്പിൽ ഇപ്പോഴുള്ളു എന്ന മറുപടി കിട്ടി. അതുപോലെ മിക്കഡിപ്പാർട്ടുമെൻറിൻെറയും ഇപ്പോഴത്തെ സ്ഥിതി ജനസംഖ്യയിൽ വച്ചു പല സമുദായങ്ങൾക്കും അപമാനവും സങ്കടവും ജനിപ്പിക്കുന്ന വിധമാണ്. എന്നാൽ മേലിലുണ്ടാകുന്ന

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നിയമനം കൊണ്ടെങ്കിലും ഈ സങ്കടത്തിനു നിവൃത്തിയുണ്ടാക്കേണ്ടതാണല്ലൊ. അതിനു ഈ പ്രമേയത്തിൽ പറഞ്ഞിട്ടുള്ള വിധം ഒരു വ്യവസ്ഥ വച്ചാൽ അതുകൊണ്ടുതന്നെ ന്യായമായ സങ്കടത്തിനു വഴിയില്ല. ഉദ്യോഗസ്ഥന്മാർ ഉദ്യോഗനിയമനത്തിൽ വർഗ്ഗീയപക്ഷപാതം കാണിക്കും എന്നുള്ള സംശയം അടിസ്ഥാനരഹിതമാണെന്നു വന്നാൽതന്നെയും ഈ വ്യവസ്ഥകൊണ്ടു ദോഷമൊന്നുമില്ലല്ലൊ. അപേക്ഷകന്മാരില്ലാഞ്ഞിട്ടാണ് ചിലവർഗ്ഗക്കാരെ നിയമിക്കാത്തതെന്നു ചിലർ പറയാറുണ്ടു. വർഗ്ഗം തിരിച്ചു അപേക്ഷകരെ പതിക്കുന്ന ഒരു രജിസ്റ്റർ വയ്ക്കണമെന്നു ഗവർണ്മെൻറു ചട്ടം വയ്ക്കുകയും ജനസംഖ്യയും ഇപ്പോൾ കിട്ടീട്ടുള്ള പ്രവേശനവും സെൻസസും ആൽമനക്കും നോക്കിയറിഞ്ഞു നിയമനം നടത്തുന്നതിനു വ്യവസ്ഥചെയ്കയും ചെയ്താൽ കുഴപ്പങ്ങൾ തീരും. അങ്ങനെ ഒരു വ്യവസ്ഥചെയ്യണമെന്നുള്ള ഈ പ്രമേയത്തെ രാജ്യത്തെ ജനങ്ങളുടെ ക്ഷേമത്തിനും ഐകമത്യത്തിനും ഗവർണ്മെൻറിന്റെ നല്ല പേരിനും വേണ്ടി എല്ലാവരും അനുകൂലിക്കണമെന്നുള്ള അപേക്ഷയോടുകൂടി നിങ്ങളുടെമുമ്പാകെ സമർപ്പിച്ചുകൊള്ളുന്നു.

MR. M. N. PILLAI (*Trivandrum*) : ഏതെങ്കിലും ഡിപ്പാർട്ടുമെൻറിൽ ക്രിസ്ത്യാനികൾ കൂടുതൽ ഉണ്ടെന്നുള്ളതറിയാമോ?

PRESIDENT Please put the question in English.

MR. M. N. PILLAI (*Trivandrum*) : I want to know from Mr. Kunjitomman whether he is aware of any department in Travancore having a greater percentage of Christians than of other communities.

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*) : പല ഡിപ്പാർട്ടുമെൻറിലും ക്രിസ്ത്യാനികൾക്കു തങ്ങളുടെ ജനസംഖ്യയ്ക്കും വിദ്യാഭ്യാസത്തിനും അനുസരിച്ചു പ്രവേശനം കിട്ടിയിട്ടില്ലെന്നു എനിക്കറിയാം.

MR. M. N. PILLAI (*Trivandrum*) : മെഡിക്കൽ ഡിപ്പാർട്ടുമെൻറിലോ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): അതിന്റെകണക്കു എനിക്കിപ്പോൾ പറവാൻ വഹിയാ. നോക്കിപറയാം. ന്യൂനപക്ഷത്തോളം ജനങ്ങൾ ഉള്ള കത്തോലിക്കാക്കു് അതിൽ വളരെ കുറച്ചു പ്രവേശനം കിട്ടീട്ടൊള്ളു എന്നു ഈ കൗൺസിലിലെ എന്റെ ഒരു ചോദ്യത്തിനു കിട്ടിയിട്ടുള്ള മറുപടികൊണ്ടറിയാം.

MR. M. N. PILLAI (*Trivandrum*) : കത്തോലിക്കർ മാത്രമല്ലാ, ക്രിസ്ത്യാനികൾ എന്നു പറയുന്നവർ മെഡിക്കൽഡിപ്പാർട്ടുമെൻറിലുണ്ടോ?

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[Mr. Trivikraman Vasudevar.]

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): എത്രയുണ്ടെന്നുള്ള കണക്കു ഇപ്പോൾ ഓർമ്മയിൽ വച്ചിട്ടില്ല.

MR. M. N. PILLAI (*Trivandrum*): എതെല്ലാംഡിപ്പാർട്ടുമെൻറിൽ ഇല്ലെന്നു പറയാൻ പാടില്ലേ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): പലഡിപ്പാർട്ടുമെൻറിലും ഇല്ലെന്നാണു് എനിക്കുപറയാനുള്ളതു്. കത്തോലിക്ക് ക്രിസ്ത്യനികാം മഹമ്മദീയർ, ഈഴവർ മുതലായവർക്കാർ പബ്ലിക് സർവ്വീസിൽ വളരെ കുറവാണു്.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): മലയാളബ്രാഹ്മണക്കിടെയെങ്കിലും പ്രവേശനം ലഭിച്ചിട്ടുണ്ടോ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): മലയാളബ്രാഹ്മണരുടെജനസംഖ്യ, വിദ്യാഭ്യാസസ്ഥിതി ഇവയ്ക്കനുസരണമായ വിധത്തിൽ അവക്കു പ്രവേശനം കിട്ടീട്ടുണ്ടായിരിക്കുമെന്നു ഞാൻ വിചാരിക്കുന്നു.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): അതിൻെറ കണക്കെന്താണു്?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): അവരുടെജനസംഖ്യയും വിദ്യാഭ്യാസസ്ഥിതിയും എന്താണോ അതനുസരിച്ചു പ്രവേശനം ലഭിച്ചിരിക്കാം.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): ഏതെങ്കിലും ഉന്നത വിദ്യാഭ്യാസം സിദ്ധിച്ചിട്ടുള്ളവർ മലയാള ബ്രാഹ്മണരിൽ എത്രയുണ്ടെന്നറിയാമോ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): അതിൻെറ കണക്കുവന്നില്ല. വന്നുകഴിഞ്ഞാൽ പറയാം.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): അവരുടെ ജനസംഖ്യയെപറ്റി അറിയാമോ?

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): അവരുടെജനസംഖ്യ സെൻസസ് നോക്കിപറയാം.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): അവരിൽ ഉന്നതവിദ്യാഭ്യാസം സിദ്ധിച്ചിട്ടുള്ളവരുടെ കണക്കറിയാമോ?

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MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): ഉയർന്ന ഉദ്യോഗങ്ങൾ വഹിക്കുന്ന ഉന്നത വിദ്യാഭ്യാസം സിദ്ധിച്ചിട്ടുള്ളവരുടെ സംഖ്യ വളരെ കുറവാണെന്നു ഞാൻ വിചാരിക്കുന്നു.

MR. S. ADAM SAIT (*Commerce and Industry, South*): I second the motion.

MR. A. HOOGEWERF (*Nominated*): I have very great pleasure in supporting Mr. Kunjitomman's motion.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): May I ask Mr. Hoogewerf to speak a little louder?

PRESIDENT: Mr. Hoogewerf, will you kindly come to the front bench? The Chief Secretary says that he is not able to hear you.

MR. A. HOOGEWERF (*Nominated*): It is rather a ticklish and a delicate question. We have been from time to time touching upon similar questions in the past and the replies that have been given by Government have been more or less satisfactory. Although the principle has been accepted by Government in theory, I am sorry to say very little is being done in practice. Government are not entirely to blame, though, I may say, they are partly to be blamed in this matter. The unsympathetic attitude on the part of the heads of some of the departments, their clannishness and a little bit of favouritism for their own kith and kin and the members of their own community, are the causes that stand against the claims of the members of other communities—the rightful claims of other communities. I do not want any preferential treatment to be given to the Mahomedans or the Christians or the Ezhavas, or to the Roman Catholic section among the Christians to which I belong. I want fairplay. When there is efficiency in the members of these communities, I think their claims deserve to be considered. As I said before, there are only very few heads of departments—I can even name them—who have realised the difficulties of the members of the communities that I have just now named. I know a young man belonging to the Catholic community who has been hanging on me, on the Rev. Fr. Vettikkapalli, and probably on other members of this community also, for many days and months, for securing a job in some department or other. He has been going from door to door and everywhere the doors seem to be closed against him. The officers give some excuse or other and do not give him a job. He would be glad to take up even a place on Rs. 15. His father, a poor man, sold all his property and everything that he had to educate his son and to make him a graduate of the Madras University. Now that young man has to go about begging from door to door. I know there are very many cases of that kind. Government may pass orders; they may send confidential circulars. I know all that; I have been a Government servant myself. But it is the heads of the several departments that are to understand the spirit of the Government order. It is they that should show sympathy and consideration towards the less favoured brethren of other communities. I am glad to see, Sir, that members of this House who did not quite

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[Mr. A. Hoogewerf.]

understand our difficulties when similar questions were discussed in this Council about three years ago, have now changed their angle of vision and are now able to understand us. I remember, Sir, one member observed some years back in this Council itself that Government offices should not be converted into menageries having the representatives of all communities there. All these gentlemen, I am glad to find, have now changed their opinion in this matter. The Revenue Department itself, Sir, one of the chief departments where there is much scope for employment, was recently separated from the Devaswom Department; for the two departments combined were sacrosanct. By a generous Government an enlightened Maha Raja was kind enough to separate the two departments just to provide an opportunity for unrepresented communities to serve in the Revenue Department also. But, how few of us have been fortunate enough to get into it?

MR. M. N. PILLAI (*Trivandrum*): What would be the percentage of appointments given to non-caste Hindus in the Revenue department after its separation from the Devaswom department?

MR. A. HOOGEWERF (*Nominated*): I have not got statistics. But, I think they are very few.

MR. M. N. PILLAI (*Trivandrum*): I mean new appointments made after the separation was effected.

MR. A. HOOGEWERF (*Nominated*): I quite understand your question. As far as I know, appointments of non-caste Hindus in the department are very few. I am not pleading for Christians alone.

MR. M. N. PILLAI (*Trivandrum*): I meant the appointments of non-caste Hindus and non-Hindus.

MR. A. HOOGEWERF (*Nominated*): They are all very few. At least subordinate posts such as those of Police Constables and Excise peons might be given to members of the unrepresented communities. Even in these cases they find so much difficulty. To get proper promotion in these departments is also difficult. So many complaints have come to me, but I find it very difficult to do anything in the matter.

Something was said about the Medical Department and about the preponderance of certain communities in that department. It must be said that the Medical Department is a department in which only members of certain communities could be expected to serve. Because, till very recently, medical training was resorted to only by Christians mainly and also by a few Mahomedans. Later on, naturally, the Nayars also followed them and now-a-days a few Brahmins also study for medicine. The Christians form the majority in the Medical Department because, till very recently, as I said, they alone cared to undergo medical training. Now, Sir, I do not want to say much on this question. Sympathy and fairplay alone can help in the matter. It is only the sympathy on the

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part of Government and the sympathy on the part of the heads of departments that will solve the question. There is a good deal of bitterness towards a certain community, on the part of all other communities. I do not want to name that community. It is suicidal to the interests of that community itself to continue to monopolise the official loaves and fishes. They are heaping coals over their own heads by this policy of monopoly. In the interests of the community itself and in the interests of the country, I would ask the members of that community to be more large-hearted and sympathetic and to view the less-favoured brethren as though they were their own.

MR. S. ADAM SAIT (*Commerce and Industry, South*): May I know from Mr. Hoogewerf whether preferential treatment should not be given to particular communities who have just begun to enter the public service?

MR. A. HOOGEWERF (*Nominated*): I want to say with all emphasis that preferential treatment should be given to such communities as the one to which my friend belongs. I would be the first champion for the entertainment of Mahomedans in public service as much as possible. Perferential treatment, certainly, Sir, is sometimes necessary. I know there are many circumstances which contributed to the appointments being the monopoly of one particular community. But now the conditions have changed and therefore a certain amount of preferential treatment is necessary for the communities to come on a par with each other. I do not want to say that recruitment must be stopped entirely from the Brahmin community and that the Nayar community and the Christian community must be given all the appointments. What I mean to say is that our position should be considered sympathetically and whenever efficiency has not to be sacrificed, a little bit of preferential treatment or kind treatment or sympathetic treatment or whatever you may call it, should be given to the unrepresented communities. That is all that I claim.

THE REV. FR. KURIAKOSE VETTIKKAPALLI (*Todupuzha* cum *Kunnatnad*): Sir, I also beg to support the resolution. The resolution suggests a modest means to put an end to the loud complaint that is being heard all over the State, especially for some time past. Even in this Council we have heard so much of proportionate representation of the different communities in the State service and of the injustice done to the unrepresented communities by its absence. I do not think it at all necessary to repeat any argument here, because the reasonableness of the proposition has been accepted. This resolution suggests a means to put an end to that injustice. I therefore heartily support the resolution.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): I have also great pleasure in supporting the resolution. I had also sent in a similar resolution which is worded thus:

"This Council recommends to Government that applications for appointments in the service of the State from members of unrepresented or inadequately represented communities be given preference to those from other communities, provided that the applicants from the former communities possess the minimum qualification prescribed for the posts for which they apply."

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[Mr. J. John Nidiry.]

PRESIDENT: May I know the number of that resolution ?

MR. J. JOHN NIDIRY (*Changanachery-cum Minachil*): No. 38. Of course, I should have been gladder if my friend had added the proviso regarding the qualification also. Anyhow as the principle involved is the same, I am very glad to support him. Sir, I have got some 30 years' experience with regard to the affairs of Travancore; and from my experience, I may be permitted to say that one main complaint in Travancore has been about this communal question and unfairness of treatment in the matter of appointments. You might have heard about the famous Malayalee movement which terminated in a memorial to His Highness the late Maha Raja. The movement was started by the non-Brahmins of the State. At that time the appointments were mostly in the hands of the Brahmins. There was greater preferential treatment in regard to that community. This gave rise to a certain amount of unrest among all other communities and so they submitted a joint memorial to His Highness the Maha Raja. It had some effect. Still one of the most important departments, *viz.*, the Land Revenue Department, was not open to all communities in the State except to the caste-Hindus. Therefore the Civic Right Movement, in which all the non-Hindus and non-caste Hindus took part, was started. As a result of that movement, the Land Revenue Department was opened to them as well. Even then, it is within our knowledge that there has been so much complaint in the Popular Assembly meetings and also in this Council that the several communities were being differently treated in the matter of appointments and very often shut out. If you look into our newspapers or platform speeches, you will find that 50 per cent. of the subjects dealt with there relate to appointments or are comments thereon. As such, it has become one of the serious problems of the State which requires early solution and I am only glad that the opportunity has presented itself in this form to remedy the evil and to effect a desirable reform. I know there are difficulties in the way of the Government; but, my fear is whether Government have ever made any serious attempt to solve the problem. If Government take up the question seriously, the difficulties will vanish very soon. The complaint about unfair treatment so often levelled against so many of our officer is perhaps due to want of a certain and definite policy on the part of Government. We heard so much about partiality shown to certain communities by certain officers. But I do not know whether Government have laid down any strict rule for the guidance of their officers. As long as the Government do not lay down such rules for the guidance of officers, I think the officers who are really guilty can escape punishment. Therefore, it is highly necessary that Government should have a definite policy in the matter of recruitment, which I am sure would remedy this evil. It is for that purpose that I welcome this resolution and not for anything else. I have myself approached some of the

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heads of departments and spoken about the unfair treatment which is shown to the community to which I belong. Very often they have given me very unsatisfactory explanations. Some of them have told me, 'We cannot treat Catholics as a separate community; we will treat Christians only as one community. Moreover, we are not in a position to know from the applications whether a particular applicant is a Catholic or not.' I have put questions by way of retort whether they were in a position to find out from the applications the different classes of Hindus. Then they said that they were able to do so. I told them that it was really pitiable that they were unable to recognise such well-defined sections as the Roman Catholics and others and chose to continue to turn a deaf ear to the complaints of the Catholics who form a very large proportion of the population of the State and who have got so much interest in the State.

MR. A. HOOGEWERF (*Nominated*): Is it not a fact that the Catholic members of the Popular Assembly as well as the Catholic members of this Council waited upon His Highness the Maha Raja and Her Highness the Maha Rani Regent and represented the cause of the Catholics and that Their Highnesses were pleased to say that the cause of the Catholics as represented in the memorial would be considered with great care and sympathy?

MR. J. JOHN NIDIRY (*Changanachery cum Minachil*): Yes; Her Highness has graciously said so.

So, my submission to this House is that the policy adopted by the Government and the heads of departments to regard Catholics and non-Catholics only as one body is very unfair. We, Catholics, feel very much aggrieved by that view of the Government and of the heads of departments. In fact we are very much offended about the recent caste-war statement called for by Government. For it is seen from it that, although we had specially applied for different treatment being accorded to the Catholics, no notice was taken by Government about our request. I am very glad, however, to find that, in reply to an interpellation made by the Rev. Fr. Vettikappalli on the subject, the Government have said that the matter is under careful consideration.

MR. A. HOOGEWERF (*Nominated*): Does not the word Roman Catholic mean both the Latins and the Syrians?

MR. JOHN NIDIRY (*Changanachery cum Minachil*): Yes, certainly. Roman Catholic or Catholic, both mean the same thing and include both the Latins and Syrians.

MR. C. SANKARA MENON (*Quilon*): Is Mr. Nidiry aware that there are many sub-castes among Nayars themselves?

MR. J. JOHN NIDIRY (*Changanachery cum Minachil*): Yes, as there are among Catholics themselves.

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[Mr. T. K. Velu Pillai.]

MR. A. HOOGEWERF (*Nominated*): Are not these divisions merely social and not pertaining to creed?

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): No, not of creed. These differences are only petty social ones.

Another thing about which I have to speak in this connection is that many of the officers take shelter under the plea that they do not get applications. They say we wish to appoint your people, but they do not apply. Unfortunately, as was pointed out by Mr. Hoogewerf, these applications are not found at the time of the appointment.

PRESIDENT: How many instances of that kind have you been able to adduce?

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): One instance has been brought to the notice of this House. Many may be lurking. My submission is that, unless Government make it a point to see that such applications are carefully preserved and registered, such pretensions and excuses—

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Is Mr. Nidiry aware that such applications are being registered even now?

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): If this is the result of registration, I do not know what earthly good there is in registering these applications.

My submission is that there should be careful scrutiny of the registration of these applications at the time of the appointments. Otherwise mere registration will not be of any use; for, there may be a number of applications and it is not likely that the man who deserves is found out and appointed. In these circumstances, I think it is high time for Government to declare a definite policy and to make definite rules in regard to appointments so that the suffering sections of Her Highness' subjects may get their grievances redressed. With these observations, I support the resolution.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Sir, I am prepared to sympathise with the mover of the resolution. But I do not see my way to support the resolution. On the other hand, I feel constrained to oppose it. At the very outset, Sir, certain difficulties present themselves in the consideration of this question. First of all, what is the meaning of the word community? I know in political science community may sometimes mean all the people of a country and at other times it will have a different significance altogether. That is the first obstacle that presents itself to my mind.

We have heard mention of various sects and sub-sects. Among the Christians there is difference between Syrians and non-Syrians, between the Jacobites, Catholics and the votaries of the Mart Thoma Church. There is the further distinction of Indian and European

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although they may belong to the same religion. Among the Hindus therefore, Sir, there is a very fine ground for these differences very much more than in other communities. There is the Numbudiri Brahmin, there is the Aiyar, there is the Aiyangar, there is the Nayar community. In the Nayar community there are Illam, Swaroopam, Padamangalam, etc., and other subdivisions. Among the Ezhavas, there are Makkathayam and Misradayam people.

MR. N. KUMARAN (*Nominated*): I beg to differ.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): It seems to me, Sir, that I am right as I am talking to-day when the Ezhava Regulation has not become law.

PRESIDENT: Even then, certain people can get exemption.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): So, if I make this statement to-morrow or after some days it is a different matter. Anyhow I do not want to cross swords with Mr. Kumaran on this matter. Then there is the Nadar, the Channar, the Pulaya and even among Christians, the coast Christians and the plain Christians. Therefore, Sir, I am unable to understand what the term community signifies. Another difficulty is the relationship between an individual and his community. If the individual gets something to eat to his benefit, if he has money, he is able to command comforts. The fact that one member of the community is able to live well on the dainties of life is a very poor consolation to the other members of the community. The State ought not and cannot entertain distinction between one community and another. The State wants the most efficient individual for employment. If he belongs to a particular community, the learned members of the community ought to be proud. But a proposal of a serious nature has been made, that at the time of giving appointments, officers who have got patronage should open a number of castewar and community-war registers although the appointments have to be made urgently. They will have to wait to make appointments, till the statutory period is over so that the application for posts from all communities in the State, whether high or low, have been received, and adjudicated upon, on the questions of religion, the social status, prejudice and other things. That, Sir, will be asking the officer very much more than he can afford to do, and it is the interests of the State that will suffer because the officers would not be able to turn out very much more work in the proper channel.

MR. A. HOOGEWERF (*Nominated*): I beg to know from Mr. T. K. Velu Pillai whether it is not the case that members of certain communities are not given posts because they belong to the community, in spite of their being efficient.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): If any man is denied appointment in the Government service on the score of belonging to a particular community or on the score that he does not belong to the community to which the officer belongs, I am certainly at one with Mr. Hoogewerf. I am only raising the general

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[Mr. T. K. Velu Pillai.]

question and observing that we cannot afford to have these nice discriminations. If you consider the question of religion I ask what is the test? There are Roman Catholics in Kottayam, Ettumanur and Vaikam; what have they in common with the Roman Catholics on our coasts except religion? Even with regard to small details there may be differences. So I cannot understand that there is anything in common between these communities other than religion. Take the case of other Christians. This morning a friend of mine was telling me that the Jacobites are very badly treated in the Government service and there is only one single Jacobite in the Judicial Department in the State, and that he has only an acting appointment. At that time I was struck because I was under the impression that there were several Jacobites in the Judicial Department. But I was told that they belonged to the Protestant or some other church. I am merely mentioning these things to show that, if we lay down any principle, we will be landed in a very serious situation. It is a matter that will have to be considered. The depressed classes will again continue to be depressed in spite of all this distribution of offices according to the principles of religion. The case of Hinduism is well-known to all. Even in this Council we have heard so much of it. Are the other communities immune from such dangers? I know, Sir, respectable Christian families do not allow Pulayas to enter their kitchen or their yards and I have it on very high authority supported by my own obervation that even in the churches the low caste converts are not allowed to enter.

MR. A. HOOGEWERF (*Nominated*): Are not these things the result of environment?

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I am not complaining or condemning them. I am only making a statement with regard to a matter of fact.

Sir, there is some justification for this agitation. I do not deny that. But each man in the state of the present feeling goes into certain appointments and he looks upon it as a potential agency for doing good to his own caste or community. That is wrong. No doubt, a man will not be able to shake off his traditions. I think, Sir, it was Leslie Wilson who said that he cannot understand the quality of anybody without knowing that he is a man and it is absurd to talk of the qualities of somebody when he is not a person. It is absurd to talk of the properties of a leg which does not belong to an animal. So there are these predilections and prejudices. There are these hopes and expectations. A man who takes advantage of the current of feeling, on the high crest of that wave he approaches and naturally he tries to remember that he owes a good turn to the community which made it possible for him to attain that office. In the ancient world there are instances in which such things are legally possible. By a statute in America as soon as the President gets into office he is able to turn out of office certain officers. I do not think that such a Government should be ushered into

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Travancore. What I submit is that in the question of appointments Government have to lay down certain general principles taking into consideration the discussion before the House. The points raised by Mr. Kunjitomman, Mr. Nidiry and Rev. Fr. Vettikkapalli are so important that they need looking into. We ought to look into them. But as Mr. Hoogewerf has put it, it is very difficult to pass hard and fast rules. With regard to the question of appointments, if a man has got qualifications, if he has got energy and enthusiasm to do the work entrusted to him at the time of the appointment, the number constituted by the community in the matter of official preferment may be taken into consideration. A man representing a community which has not been properly encouraged in the matter of appointments may argue provided he has the minimum qualification. Considerations of efficiency should not be brushed aside in favour of a new principle of communal representation. I submit that principle cannot find acceptance at the hands of this Council.

MR. N. KUMARAN (*Nominated*): May I know whether it is not for the purpose of ensuring efficiency that minimum qualification is fixed?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): For efficiency, minimum qualification is not enough. One who may be appointed as a Police Inspector may have a certain amount of education. If a man possesses a higher degree—perhaps my friend Mr. Pitt may not entertain him if he does not ride on horseback—he will be a better officer. Then there is the question of character, which has to be taken into consideration. So, what I submit is that qualification can be used only in a wider sense and possibly the minimum qualification.

MR. J. JOHN NIDIRY (*Changanacherry* cum *Minachil*): Could not the minimum qualification be raised by Government whenever it is found necessary?

PRESIDENT: That question does not arise.

THE REV. FR. KURIAKOSE VETTIKKAPALLI (*Todupuzha* cum *Kunnatnad*): 'Of equal qualifications' that is what the resolution says.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): If the qualifications are equal, I am very happy to say that the claims of members of the community, who have not been encouraged and who have not got a number of representatives in the service, should be considered by Government with sympathy (*hear, hear*). I do not question that. My objection is—

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): മലയാളത്തിൽ ഞാനെഴുതി എന്താണ് മിസ്റ്റർ വേലുപ്പിള്ള പറയുന്നത്?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Yes. I have understood that Mr. Vasudevar—

PRESIDENT: That is not the question before the House.

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[Mr. T. K. Velu Pillai.]

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Then I do not go into that question. If a man with a School Final Certificate can do a certain thing which a graduate is able to do, it seems to me that it is the sacred duty of Government to get the best from the School Final man than to resort to a graduate when the vacancy is in the clerical establishment.

MR. J. JOHN NIDIRY (*Changanacherry* cum *Minachil*): Suppose there is a peon's place vacant and there are two applicants—a caste-man who is a graduate and a non-caste-man who knows only to read and write. Which of these would he prefer?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): That is a hypothetical question, Sir. But, I am prepared to answer. We have got a number of educated men and women in the country. One of the acknowledged objects of the resolution is to give as many appointments as possible to the people of this State. But, with all these, I cannot stretch my imagination sufficiently forward to realise that a graduate will apply for a peon's place. If a man, in spite of his B. A. degree, applies for the peon's post, that is just the reason why he should not be appointed. Bearing on the question of recruitment, from an answer given some years ago in reply to an interpellation, it has been stated that the appointment of peons ought to be left to the officers. In the case of personal peons an officer will not be able to appoint any unless he is satisfied that he will be useful. In that case, my friend Mr. Nidiry cannot take objection. Assuming all these depressed communities—

MR. K. PARAMESVARAN PILLAI (*Tiruvalla*): Suppose a third class graduate belonging to the Ezhava community and a first class graduate of the Brahmin community apply for a clerk's place, whom will Mr. Velu Pillai prefer?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): If it is a clerk's post I am for giving it to the Ezhava graduate (*hear hear*). But if it is for the purpose of teaching in a college, I would certainly prefer the Brahmin applicant with the higher qualification.

MR. J. JOHN NIDIRY (*Changanacherry* cum *Minachil*): May I know whether there is efficiency there?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): I do not propose an absolute rule of efficiency. In the same way as a question of law arises only from a question of fact, there is nothing like capacity or quality in a kind of nebulous existence. The selection of men will depend upon the nature of the work to be done.

Sir, I am in sympathy with the resolution to a very great extent. But I am not in favour of any hard and fast rules. Efficiency should be the first consideration. If, without impairing efficiency, Mr. Kunjitomman's resolution can be supported, I shall surely be in favour of the resolution. But unfortunately, so long as the appointments are discretionary acts, whatever be the stringency of the rules, a person who

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has got patronage will be able to appoint a man whom he will like for proper reasons. Therefore, this resolution would be infructuous even if it is adopted by the Council. That is one difficulty. The other objection to accept this resolution is that there is no test which could be properly utilised in making up our mind whether a man belongs to this community or that community. The further difficulty is of making statements and collecting statistics to show where a community stands in landed interests, in education, in physical health, or in moral qualities. Therefore after expressing our wishes in the matter, as Mr. Hoogewerf rightly observed, we can only request Government to view the matter with justice and sympathy. We have got one other course also open. If the heads of departments or the Government are not prepared to take all these matters into consideration and if they go on erring in the matter of appointments, there is this Council and we can move resolutions and ask questions. I think that Mr. Kunjitomman's resolution is indefinite and unworkable. It will land us in sore straits and nobody is going to get any advantage from this resolution even if it is passed. Therefore I wish that the acceptance of the resolution should not encumber the rights and powers of the executive.

MR. J. JOHN NIDIRY (*Changanacherry* cum *Minachil*): May I know whether the existing system is satisfactory?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): I do not think that it is satisfactory. If a man is allowed to appoint people as he likes, without going into the question of claims, I do not think that will be the right course. But whatever be the rules or motives, there should be a certain amount of discretion vested in the Government. You cannot deprive Government of that discretion. For these reasons, I oppose the resolution.

The Council adjourned for lunch at 2-21 P. M. and re-assembled at 3-16 P. M.

MR. T. LAKSHMANA PILLAI (*Nominated*): Sir, I wish to support the resolution. I think it is highly necessary that there ought to be some principle laid down for the guidance of heads of departments in the matter of the recruitment to the public service of the unrepresented communities. It is a fact that there is very great disparity in the representation between one community and another in the public service. I instance the community to which I belong. It is a fact that the non-Brahmin Tamilians were once employed in sufficient numbers in the Revenue, Judicial and Account Departments. But now the representation of this community in these departments is conspicuous by its absence. I submit that the community is poorly represented in the public service. Even in the matter of classification, an injustice has been done to this community. The Tamilians, (though they number over five lakhs in the State,) have not been grouped as a separate community like the Brahmins, Nayars, and Christians, but pass muster under a non-descript name such as "other Hindus" in the classification of population adopted in Government publications. This, I beg

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to submit, is an unjust attitude adopted towards a deserving community. I am sorry that the community is treated with such apathy in the matter of appointments to the public service.

The Tamilian community has rendered yeoman service in the past both to the State and to the Royal House of Travancore.

PRESIDENT: What do you mean by Tamilian community?

MR. T. LAKSHMANA PILLAI (*Nominated*): Non-Brahmin Tamilians.

PRESIDENT: It is not one community, I take it.

MR. T. LAKSHMANA PILLAI (*Nominated*): It passes as one community and there is a *Samajam* for the community.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): There are certain Christians in South Travancore who speak only Tamil. That is their mother tongue. Will they come under the category of Tamilians?

MR. T. LAKSHMANA PILLAI (*Nominated*): So far as language goes, they will go together. Similarly any other community and Tamilians can go together if their common language is Tamil.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I ask if Mr. Lakshmana Pillai will similarly classify together Malayalam speaking people?

MR. T. LAKSHMANA PILLAI (*Nominated*): When it is a question of grouping communities according to languages, they will be grouped accordingly. But when it is a question of religion, the communities will be grouped according to their religion.

PRESIDENT: So you define communities in different ways for different purposes?

MR. T. LAKSHMANA PILLAI (*Nominated*): Yes. This resolution will not help us to make the matter less difficult. For the purpose of this resolution, we have to bring them together under some category.

MR. V. SUBBA AIYAR (*Additional Head Sirkar Vakil*): I suppose my friend means non-Brahmin Hindu Tamilians. Then only he can be definite.

MR. T. LAKSHMANA PILLAI (*Nominated*): Yes.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I ask Mr. Lakshmana Pillai whether he would include Tamil-speaking Parayas under the category of non-Brahmin Tamilians?

MR. T. LAKSHMANA PILLAI (*Nominated*): Certainly.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): What is the common thing about Tamil-speaking Vellalas and Tamil-speaking Parayas?

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MR. T. LAKSHMANA PILLAI (*Nominated*): I class them together. Mr. Velu Pillai himself knows that I have interpellated Government about these people, perhaps more than about my own community.

MR. A. HOOGEWERF (*Nominated*): May I ask whether Mr. Lakshmana Pillai will include Christian Vellalas also under Tamilians?

MR. T. LAKSHMANA PILLAI (*Nominated*): I have no objection to bring them under this category. I have upheld the cause of Tamil Christians also.

MR. A. HOOGEWERF (*Nominated*): Whose cause is he upholding just now?

MR. T. LAKSHMANA PILLAI (*Nominated*): It is a matter of public service, and therefore I am speaking in favour of non-Brahmin Tamilians.

MR. A. HOOGEWERF (*Nominated*): Is he excluding or including Tamil Christians?

MR. T. LAKSHMANA PILLAI (*Nominated*): If you do not absorb them under the general category of Christians, I would have no quarrel to allow persons other than Christians to take up their cause.

MR. A. HOOGEWERF (*Nominated*): Does he exclude them because they belong to a certain religion?

MR. T. LAKSHMANA PILLAI (*Nominated*): The name of Christians is enough to exclude them from the category of Hindu Tamilians.

PRESIDENT: You cannot carry on a controversy.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): I wish to know on what basis the differentiation should be made.

MR. T. LAKSHMANA PILLAI (*Nominated*): Mostly racial and not on the basis of religion. The religion is Hinduism. That is a community which has not been put under any group now.

The Tamilian community has rendered yeoman services in the past both to the State and to the Royal House of Travancore. That community is further the backbone of the industrial, commercial and agricultural activities of the country. Dewan Mr. Krishnan Nayar has referred to this community in very glowing terms when he replied to the address presented to him by the Tamilians.

MR. C. SANKARA MENON (*Quilon*): How many of them were recruited for war service in the last Great War?

MR. T. LAKSHMANA PILLAI (*Nominated*): A very large number. In fact all the Nanjinad Vellalas were warriors in those days.

MR. C. SANKARA MENON (*Quilon*): What about them now?

MR. T. LAKSHMANA PILLAI (*Nominated*): You may probably find very many of them having been enlisted.

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MR. C. SANKARA MENON (*Quilon*) : Can I have any definite information in the matter now of their recruitment in the recent war?

MR. T. LAKSHMANA PILLAI (*Nominated*) : I have not been investigating the matter to give a definite reply now.

It is needless here to quote the names of Tamilians who have rendered meritorious services to the State in the past in the official and kindred spheres. Names like Sadasivan Pillai, Chellappa Pillai, Ponnambalam Pillai and others are household words in this country for efficiency, high capacity and character. (Mr. Hoogewerf: *Hear, hear.*)

Hence, I would submit that this community should be treated with the consideration and sympathy it deserves. If it cannot find favour, it should at least receive the barest justice at the hands of Government, which is at present denied them. It is a fact that there is a large number of Tamilian graduates who deserve encouragement, but there is the complaint that they meet with little sympathy at the hands of Government.

It has been stated that there will be difficulty in laying down a rule of action in the matter of recruitment. I believe the difficulty has been much exaggerated. I believe that it is possible, consistently with efficiency, to fix upon a percentage, a reasonable proportion of the educated men of each community that could claim employment in the public service. This proportion can be steadily kept in view and maintained and thus complaints about inadequate representation may be once for all successfully obviated. It is all very well to take a cosmopolitan view of the definition of a community and to say that nice distinctions cannot be made in this matter. It is all very well to say that Government should take only a general or philosphical view of the idea of 'community' in administrative matters. If all officers take this view, it is all right and nothing wrong would happen. But all Government officers do not, however, take this philosophical view and the result is disastrous. Officers, especially Hindu officers, are men like all other men with their sympathies towards the men of the community in which they happen to be born, and antipathies towards others. When, therefore, members of a particular community are excluded from the benefits of public service for no fault of theirs, Government have to interfere and set matters right. It will not do then to sit and look with unconcern on what is going on under their very eyes. That would be philosophical indeed with a vengeance. In the Judicial Department, I understand that appointments are made by rotation, among Brahmins, Nayars and Christians, as if these are the only communities deserving consideration and regard. The Tamilian comes in neither among the Hindus nor among the Christians.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*) : May I know under what category Unnis would come?

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MR. T. LAKSHMANA PILLAI (*Nominated*): I have already given the word 'Tamilian' which should exclude Unnis.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Referring to the classification of Brahmins, Christians etc., in the matter of appointments in the Judicial Department, may I ask whether Unnis come in at any time?

MR. T. LAKSHMANA PILLAI (*Nominated*): That does not concern me, because I do not include Unnis in the category of Tamilians.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): In what class would he put atheists?

MR. T. LAKSHMANA PILLAI (*Nominated*): When there is a classification of religions, atheists will take their proper place, probably quite apart from all other religions.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Are they to be shut out from the service?

MR. T. LAKSHMANA PILLAI (*Nominated*): I have not advocated a separate place being given them in the category of communities.

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pttanamtitta*): May I know whether there is any community of atheists?

MR. T. LAKSHMANA PILLAI (*Nominated*): There is no such community.

If it were not for great apathy on the part of somebody, how could such a phenomenon as the total absence of well-paid Tamilians in the Revenue, Account and Judicial Departments be explained, especially when there are so many graduates available in that community? That looks, Sir, like exclusion and not fairplay. We cannot therefore blink facts out of view. There are many communities in the State distinguished one from another, in point of religion, custom, language and modes of life. It is also a fact that men who have the power of recruitment vested in their hands take note of these distinctions, and even take advantage of them, which results in miscarriage of justice to some communities. Under these circumstances, I submit that a principle should be laid down for the guidance of officers which will result in justice being meted out to all the communities in the matter of recruitment, irrespective of religion or race.

MR. N. KUMARAN (*Nominated*): Sir, I rise to support the resolution. It has been very often my painful duty to refer to this topic during the Budget debates. During the last Budget debate, member after member from this side of the House referred to this subject and strongly criticised the attitude assumed by the Government with regard to recruitment in the public service with special reference to the representation of a certain particular class in the service. Government at that time gave—

MR. N. RAMAKRISHNA PILLAI (*Vaikam* cum *Ettumanur*): Louder, please.

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MR. N. KUMARAN (*Nominated*): Government at that time gave a reply which satisfied some of the members in this Council. They promised to enquire into the question and frame certain proposals and place those proposals for the approval of this Council. These proposals are long in coming.

PRESIDENT: I do not think the Government have said that. Although the Government do not want to keep the proposals back from the House, Government did not say that they would be placed on the floor of this House.

MR. N. KUMARAN (*Nominated*): At any rate, Government promised to publish them and give an opportunity to the Council to discuss them if they thought it necessary. At any rate, the problem was more or less admitted by Government, and Government also promised to solve the problem. The difficulty pointed out was that it will not be easy for Government to apply the principle in respect of certain communities and it will affect efficiency and at all events the Government will not be able to apply these principles in respect of all these communities.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): Louder, please.

MR. N. KUMARAN (*Nominated*): Government would not be able to apply these principles in respect of all the communities without any distinction. That was, I believe, what they said. It cannot be doubted that there was justice in the representations made by the various members of this Council as well as by the members of the Assembly. So far as some of the communities are concerned, this subject was being brought to the notice of Government for the last 20 years and more. During the time of Sir P. Rajagopalachari we were informed that he had issued certain circulars to all the heads of departments giving them definite advice with respect to recruitment in the public service from the depressed classes as well as from Mahomedans. It was found that these circulars were not respected by the heads of departments, and the complaint was raised that the Government were not scrutinising the returns they were getting from the various departments with respect to appointments. There is one thing so far as the circulars and orders are concerned. Probably, Government were very strict in issuing them, but the question was whether Government devoted any attention to the examination of the returns they obtained from the various heads of departments. Mr. Hoogewerf referred to the difficulty the Government may be put to in scrutinising the working of the rules laid down by Government. But if Government have the mind, I do not think there is any difficulty in seeing that the various heads of departments are strictly following the rules laid down by them. Some two or three days ago, the Chief Secretary in reply to an interpellation referred to the issuing of certain instructions to the various heads of departments in the matter of recruitment.

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So far as we know, those instructions are disobeyed and disregarded by the heads of departments. Otherwise, it would be absolutely impossible to reconcile those instructions with the various figures that are furnished to us in reply to interpellations made in this Council. In respect of the Revenue Department, out of 198 new appointments made since the bifurcation of the Revenue and Devaswom Departments, 30 alone were given to the Christians and non-caste Hindu communities including Mahomedans, and all the remaining 168 appointments were given to caste Hindus.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Will he say who made these appointments, or who is responsible for these appointments?

MR. N. KUMARAN (*Nominated*): Mr. Robinson will be able to know it much better than I. He knows and ought to know exactly who makes the various appointments in his Department. We have got figures and we can only form the general conclusion that those instructions are not respected by the various persons having the power of appointment.

MR. A. HOOGEWERF (*Nominated*): How many of them are above Rs. 50 and how many above Rs. 100?

MR. N. KUMARAN (*Nominated*): I am not in a position to say that. I do not mean to say that Mr. Robinson is responsible, but in so far as the appointments have been made by the various officers under him, he, as the head of his department, should scrutinise the various appointments made by his subordinates. For instance, there are three Peishkars under him, and they make a large number of appointments. I know from personal experience that appointments are made by them without any consideration for the interests of the minority communities. Then, there are various other departments in which these communities are not represented. If Government had taken care to ascertain how these communities go unrepresented in those departments, it would have been easy for them to remove the complaint and the departmental heads would have been more careful. For instance, in the Account Office, there are 140 or 150 appointments. Of these, so far as I know, there is only one Ezhava acting clerk. In several departments there is not a single Ezhaya and appointments are made now and then. So what I say is, if Government would only take care to see that appointments were properly distributed, I for one believe that such a resolution would not have been brought forward.

MR. W. H. PITT (*Commissioner of Police*): Does he remember that about 6 or 7 months ago I appointed him as a recruiting agent for my department?

MR. N. KUMARAN (*Nominated*): Yes, there was a conversation between myself and Mr. Pitt with respect to paucity of men in his department, and he promised to recruit next time some Ezhavas, and it so happened that on that appointed date when he asked me to send some men to the headquarters Mr. Pitt was not in Trivandrum. He

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was at Vaikam. Subsequently, he asked me to send some men. But it was not possible for me to send any man. Nevertheless, a number of Ezhavas appeared on that particular date and some were selected by him.

MR. W. H. PITT (*Commissioner of Police*): Did I not say that I wanted some Ezhavas and could not get them and asked him whether he could send them over to me in the next Malayalam month?

MR. N. KUMARAN (*Nominated*): My reply is that so far as the Police Department is concerned there is some difficulty. The pay in the Department is very low, (*laughter*) and my community are not satisfied with peons' places on Rs. 9 and Rs. 10. No particular qualifications are required and applications are not made for the purpose of getting into the Police Department. So far as appointments of constables are concerned, many do not appear for being enlisted and I do not raise any complaint with respect to the want of men in the Police Department.

MR. T. K. VELU PILLAI (*Trivandrum cum Neyyattinkara*): I wish to ask Mr. Kumaran if he is aware that a large number of Nayars are going for enlistment to the Police force.

MR. N. KUMARAN (*Nominated*): I know that. In fact, Mr. Pitt was telling me that 70 per cent. are Nayars.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Does Mr. Kumaran know that we do our best to appoint members from the communities not properly represented and they refuse to take up the appointment because it is in a place where they do not like to go?

MR N. KUMARAN (*Nominated*): I have absolutely no idea of it.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Has Mr. Kumaran heard that when I appointed a Christian to go to Devicolam he refused to go there?

MR. N. KUMARAN (*Nominated*): I have absolutely no idea. Unfortunately, my friend Mr. Robinson might have selected the wrong men. (*Laughter.*) Otherwise, I do not find any reason why a Christian should have refused to accept the appointment.

PRESIDENT: It means that he wants to have an appointment in his own place.

MR. N. KUMARAN (*Nominated*): Certainly, Government cannot afford to provide appointments to all persons in their own places.

RAO BAHADUR K. A. KRISHNA AIYANGAR (*Nominated*) (*Deputy President*): May I know from Mr. Kumaran how many unemployed Ezhava graduates there are in Travancore?

MR. N. KUMARAN (*Nominated*): Probably some 50; and there are also about 200 unemployed undergraduates.

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MR. K. V. NATESA AIYAR (*Chief Engineer*): May I ask Mr. Kumaran whether he knows that, when an Ezhava was appointed to act as a Sub-Overseer, he declined to go to Munnar in the High Ranges?

MR. N. KUMARAN (*Nominated*): I do not exactly know whom my friend means. I only know of the history of a person who has been in the department for 15 or 20 years and who was always put in temporary appointments. I am afraid he had become disgusted with such appointments and so resigned the post.

PRESIDENT: Is there not a branch of the service which is temporary?

MR. K. V. NATESA AIYAR (*Chief Engineer*): I may inform Mr. Kumaran that that man was specially recommended to be given precedence over the members of other communities such as Brahmins and Nayars, and he was put in temporary vacancies time after time and ever since there was a vacancy he was at once appointed in that vacancy. When there was a vacancy in the Work Establishment, I posted him there, discharging a Nayar and he declined to go. After all he says that he discussed the matter with the present Chief Engineer, and that he got aggrieved and so on.

MR. N. KUMARAN (*Nominated*): This single exception of a Sub-Overseer or a Christian graduate will not prove the rule. For instance, I know the case of a man who went to England and after returning applied for a place in the Government service and his application is not yet considered and he has secured a place outside Travancore as an Assistant Engineer in Salem.

MR. K. V. NATESA AIYAR (*Chief Engineer*): May I know from Mr. Kumaran whether those applications were renewed in my time?

MR. N. KUMARAN (*Nominated*): I do not know.

MR. K. V. NATESA AIYAR (*Chief Engineer*): I wish to point out that there have been only temporary vacancies and that only 8 new appointments were made as I have explained to the Council in Kanni last.

MR. N. KUMARAN (*Nominated*): I am not quite conversant with the temporary and permanent appointments in the department. But what I know is that a large number of appointments was made subsequent to that man's application.

PRESIDENT: When was that application made?

MR. N. KUMARAN (*Nominated*): That gentleman returned from England about 5 years ago and as soon as he came to Travancore he must have made his application. He himself may have seen the Dewan as well as the late Chief Engineer and not Mr. Natesa Aiyar and pressed his claims. If I am to cite individual cases I can cite any number. For instance, I would refer to the Education Department.

MR. K. GEORGE (*Financial Secretary to Government*): Does Mr. Kumaran know that one Ezhava graduate and another undergraduate appointed in the Account Office resigned?

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MR. N. KUMARAN (*Nominated*): I suppose there was one Ezhava graduate who was appointed in an acting place in the Account Office and who was employed subsequently somewhere else.

MR. K. GEORGE (*Financial Secretary to Government*): Does Mr. Kumaran know that he resigned and went away?

MR. N. KUMARAN (*Nominated*): Of course he got some other employment somewhere. Probably he sought a better employment somewhere else and he did not like the place in the Account Office. Of course, if my friend were in possession of the House I would have asked him how many applications were sent to him and how many of them were appointed. Since he is not on his legs (*laughter*), I am not in a position to ask him.

MR. A. HOOGEWERF (*Nominated*): Does not Mr. Kumaran think that the places where certain persons are asked to go, as for instance Devicolam, Munnar, Aricankavu and so on, are intended more or less to make the applicants refuse the appointment?

MR. V. SUBBA AIYAR (*Additional Head Sirkar Vakil*): I want to know whether my friend is in order in making an insinuation.

PRESIDENT: I do not think he is.

MR. N. KUMARAN (*Nominated*): Sometimes owing to the exigencies of public service, probably some hands have to be posted in very inconvenient places. Of course, any man who wants Government service must put up with that.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): When there is a vacancy, is it not necessary to send somebody there?

PRESIDENT: You cannot ask Mr. Hoogewerf a question now.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): I am putting that question to Mr. Kumaran.

PRESIDENT: He is not complaining about that.

MR. N. KUMARAN (*Nominated*): At any rate I would refer to one case. There was an Ezhava lady graduate. She passed some years ago and all that she could get from the Education Department was some acting appointment and the total service would come to about five months.

PRESIDENT: What did she pass in?

MR. N. KUMARAN (*Nominated*): Her special subject is the Vernacular languages.

PRESIDENT: In what class did she pass?

MR. N. KUMARAN (*Nominated*): I do not know exactly the class.

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MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : Is he aware that there are Nayar girls with M. A. Degree who could not get employed in Travancore Service?

MR. N. KUMARAN (*Nominated*): Yes. But there are also several lady graduates who got posts. Therefore, that is no reason why a single lady graduate in the Ezhava community should not be provided in the Education Department where there are so many posts.

MR. J. STEPHENSON (*Ag. Director of Public Instruction*) : May I know the name of the lady graduate ?

MR. N. KUMARAN (*Nominated*) : Her name is Minakshi. Several objections were being raised from this side of the House by Mr. Velu Pillai and others with respect to the acceptance of this resolution. My friend's first objection seems to be that it is rather impossible for the Government, or for the matter of that, anybody to define exactly what a community means. I never thought that there would be any difficulty in understanding exactly what we mean when we use the term 'community.' It is being used so often in all Government communications. In the Proceedings of this Council, that word often occurs and everybody, I think, knows exactly what we mean when we say that a particular member belongs to a particular community. Therefore, I do not think that Government will be in a difficult situation if they were to see whether a particular community is adequately represented in Government service.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*) : May I ask Mr. Kumaran to give us the definition of the term 'community.'

MR. N. KUMARAN (*Nominated*) : All that I can say in reply to my friend is that, if the Government do not find it possible to get at a definition, of course the non-official members of this Council will make an attempt to help the Government. That is all that I can promise.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*) : But has Mr. Kumaran any proposal to help us with ?

MR. N. KUMARAN (*Nominated*): To get over the difficulty of a definition ?

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*) : No, it is not that. I mean, in making appointments equal in number from all the communities?

MR. N. KUMARAN (*Nominated*) : What I would press is that in the matter of recruitment Government must look to two things. One is the representation of particular communities in the department, and the second is the efficiency of the department. So far as the question of efficiency goes, Government have laid down certain rules.

PRESIDENT : Efficiency cannot be tested by rules always.

MR. N. KUMARAN (*Nominated*) : What I thought was that efficiency was subjected to certain rules by Government and that Government in obedience to these rules or principles which they accepted laid down

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certain minimum qualifications for each post. It is with a view to ensure efficiency that the minimum qualification was prescribed by Government. If Government think that for any particular post the minimum qualification is too low, it is open to Government to raise it and thereby ensure efficiency. Where a Brahmin M. A., and a Paraya Matriculate have applied for a clerk's post, it should not be open to the head of a department to say that he would appoint the Brahmin M. A., when the minimum qualification required for the particular post is that of a Matriculate. If that is granted, it may mean this, namely, for all appointments for which a Paraya applies, the head of the department can produce a Brahmin with superior qualification and effectively shut out the Paraya from public service. If it is found that efficiency is not properly secured, it is open to Government, as I have already submitted, to raise the minimum qualification and thereby remove the complaint altogether. Otherwise, it is open to corruption and nepotism on the part of the head of the department and it should not be open to him to say that, with a view to ensure better efficiency, he has appointed a Graduate even though a Paraya Matriculate is available and sufficient for the place.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Other things being equal, would Mr. Kumaran adopt the numerical strength of a particular community in Travancore as a test in the distribution of appointments?

MR. N. KUMARAN (*Nominated*): It is one of the tests, because it is the privilege, I should say the birthright, of every citizen to have the opportunity of serving the State. It should not be said by the members of one community that they should get more opportunities of serving the State than the members of any other community. Therefore, the public posts should not be distributed according to the number of graduates in each community. Suppose, the Government service would require 100 graduates and all the communities put together may have 5,000 graduates. If the distribution is proportional to the population of each community, some 15 posts may be given to Ezhavas and if there are 15 graduate Ezhavas there is no reason why those posts should not be given to them, simply because there are any number of unemployed graduates in other communities.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): One more question and I shall not trouble him any more. Suppose there are three departments in each of which five men of a particular grade are to be appointed with a certain definite salary. If we adopt the numerical standard, I want to know what he would propose in the case of Nambudiris, Unnis and such other communities. Probably according to him, they will be permanently shut out from public service.

MR. N. KUMARAN (*Nominated*): Certainly not.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): May I know how he would provide for them?

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MR. N. KUMARAN (*Nominated*) ; They would also come in for their share of appointments. There may be five appointments in one department. All the communities will not be represented at the same time. Some communities certainly would have to wait. Those communities which are not properly or adequately represented should be given the chance in those appointments.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): Does Mr. Kumaran know how many vacancies will arise, on an average, in a year in my department?

MR. N. KUMARAN (*Nominated*): From the various interpellations put to me by Mr. Robinson, I think that he is under the impression that I find fault with him in the matter of his appointments. In fact, he is one of the very few heads of departments who always seem to have in view a fair idea of representation.

MR. S. C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*): I am trying to show that as a matter of fact very few vacancies occur and that we provide for the unrepresented classes as far as it is possible.

PRESIDENT: Why do you not make a speech and explain the whole thing?

MR. N. KUMARAN (*Nominated*) : Mr. Robinson's position seems to be that there may not be many appointments in his department and that therefore it would not be possible for him to satisfy all the claims in a given period. Certainly, that is a real difficulty. In such a case the various communities should be represented in turns, and I am sure that in a very short time all the communities will be represented.

PRESIDENT: How could you draw that inference? Perhaps you will have to wait for a cycle of 60 years before you have every community, big or small, represented.

MR. N. KUMARAN (*Nominated*): If it is necessary, we will have to wait till the required number of vacancies occurs.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I know from Mr. Kumaran whether there are any Nambudiris in Government service?

MR. N. KUMARAN (*Nominated*): That is much more than what I can say. I know there are Malayala Brahmins in Government service. There is probably a second variety of Nambudiris. (*Laughter.*) But all these people are classed together as Malayala Brahmins. So far as Nambudiris are concerned, I do not think there are a number of them. Probably there may be a graduate or two from the community and it will not be open to them now to say that they are not sufficiently represented in public service as the public service requires high educational qualification in English. (Rao Bahadur K. A. Krishna Aiyangar: *Hear, hear.*) Therefore, what I submit is that I expect Government to accept this resolution because Government have promised to draft certain rules for the purpose of ensuring an effective distribution of appointments in public service. The Chief Secretary has informed us

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[Rao Bahadur K. A. Krishna Aiyangar.]

that the Government is considering the problem and that in the near future these rules will be issued when there will be no difficulty in the matter of proper selection for the various departments and from the various communities. No doubt, it is not, as I already submitted, a pleasant thing to talk upon this subject. A certain amount of communal feeling is roused in the course of the discussion as it affects vested interests. But the members of those communities who have already entrenched themselves in very secure positions should feel a little more sympathy for those people who lag behind, perhaps, due to their own fault or otherwise. At any rate, I expect a little more sympathy from some of my non-official friends on this side of the House. For instance, so far as the caste-Hindus are concerned, the whole Devaswom service is entirely reserved for them. Then, there are the appointments in the Police which are also practically reserved for them. Then, as I have already submitted, more than 90 per cent. of the military service is held by the caste-Hindus. Even according to Mr. Pitt, probably 70 per cent. of the appointments in the Police Department is held by the caste-Hindus; so much so there is absolutely no reason for any heart-burning for the caste-Hindus, if we only ask for a fair representation in other departments. In fact we are even entitled to say that in order to compensate for the monopoly of some departments by the caste-Hindus we must be recompensed by being given a greater proportion of appointments in other departments to which we are now admitted.

RAO BAHADUR K. A. KRISHNA AIYANGAR (*Nominated*) (*Deputy President*): May I know from Mr. Kumaran as between a very rich Ezhava graduate and a poor starving caste Hindu, on whose behalf would my friend offer his sympathy?

MR. N. KUMARAN (*Nominated*): It is a hypothetical case.

RAO BAHADUR K. A. KRISHNA AIYANGAR (*Nominated*) (*Deputy President*): Such cases occur every day.

MR. N. KUMARAN (*Nominated*): Anyhow, I would give something to stop the hunger of the hungry caste-Hindu.

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): May I know whether the Government service is an asylum for the poor?

MR. N. KUMARAN (*Nominated*): I would not answer that question, because that would go against my friend's implication. As Mr. Krishna Aiyangar hinted, the helpless man ought to be helped. I sympathise with the rich Ezhava graduate; at the same time the hungry Brahmin should be helped in some other way.

RAO BAHADUR K. A. KRISHNA AIYANGAR (*Nominated*) (*Deputy President*): I only wanted to suggest another difficulty which may exist in the way of the heads of departments.

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MR. N. KUMARAN (*Nominated*) : It is not easy for the heads of departments to say whether this man is hungry or the other man is needy. If that is the criterion, there is no knowing what the departmental head might not say in respect of each appointment. I would say that that is throwing additional difficulty in the situation—this question of hunger and poverty. I, therefore, with all the earnestness I can command, support the resolution.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Sir, most of us have felt that demand on the Government for adequate representation in the public service of all communities is very difficult to be complied with. Most of us are also agreed that there is no ideal solution for these demands and for these problems. But the fact remains that these is serious discontent among a large section of the population because they believe, and honestly believe, that they have not had their fair share of representation in the public service. During the last 30 or 40 years, communities in Travancore have been divided into various warring sections—mainly, if not wholly, because of the above feeling.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*) : May I know from Mr. Mammen Mappillai whether any community is prepared to admit that they are sufficiently represented in Government service?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*) : No. All these contentions can be proved to be more or less untenable. I never claim that there is any community or any human being that can be satisfied either in the matter of appointments or the amassing of wealth or anything else.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I ask Mr. Mammen Mappillai whether he is prepared to accept the principle of communal representation in the matter of appointments in the staff of aided schools which get grants from Government?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*) : Subject to certain safeguards made in the interests of those who find funds for such schools, I have no objection to the principle being accepted. As a general principle, I have to admit that some sort of communal representation in the public service is unavoidable. In trying to work this out in practice, there may be practical difficulties. When Mr. Lakshmana Pillai stood up for the Tamil section of the community, the Law Member was able to tell him that he was pleading the cause not of the Tamil community but of all caste-Hindus. The logical absurdity of the position can be demonstrated. But the fact that there are logical absurdities ought not to deter Government from trying to remedy legitimate grievances that do undoubtedly exist. It is generally admitted that the only way to secure peace in India is to provide for communal representation. The solution of Mr. T. K. Velu Pillai or any other member will be open to various criticisms. It is easy to criticise any proposed solution. Mr. T. K. Velu Pillai himself will admit that, strictly, the logical argument is not what should be taken into account in this connection.

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[Mr. P. T. Thomas.]

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I raised only practical difficulties. I never said 'logical.'

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): You did not use the word logical. You raised practical difficulties because every position can be shown to present difficulties. It was a source of gratification to several of us to hear from the President of the Council that a scheme is under the consideration of Government which will, to a great extent, remove these heart-burnings and differences. I trust that scheme will see the light of day very soon. I do not expect that it will be a perfect scheme. It may be possible for us to improve it more and more. What I have to submit is that any sporadic attempts at solution will only render the situation worse.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): May I know whether he is in favour of a Selection Board?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): There may be considerations which would justify the creation of a Selection Board. I have also thought over the question. But there are various difficulties about that. I have already suggested that the question should be viewed as a whole and it should be left to the Government with or without the co-operation of the non-official members of this House to formulate a scheme that will minimise all remediable causes of complaint.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): If there is a Selection Board, will not the Government get immunity from criticism?

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): I do not think that a Selection Board is the only possible solution. But it is undoubtedly one possible solution of the question.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): Is my friend supporting the resolution or opposing?

PRESIDENT: He is not bound to answer that question.

MR. P. T. THOMAS (*Kottayam*): To my mind, Sir, communal representation in service is almost impracticable, as there are so many communities in this small State. Christians are divided into several classes. If separate classes are to be proportionately represented in the State service, then there may be more than a dozen classes among Christians themselves. As observed by Mr. Velu Pillai, the Jacobite Syrians are the people who are least represented in this State service.

RAO BAHADUR K. A. KRISHNA AIYANGAR (*Nominated*) (*Deputy President*): On one occasion Mr. Joseph Panjikaran said that Jacobite Syrians are well represented and it is Catholics that are not represented.

MR. P. T. THOMAS (*Kottayam*): I was not present then.

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As observed by Mr. T. K. Velu Pillai, I submit that they are least represented when compared to the number of people with educational attainments etc. in the community.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): I did not say that.

MR. P. T. THOMAS (*Kottayam*): If Catholics are to be treated as a separate class, then Jacobite Syrians also want to be treated as a separate class. But this communal representation cannot do any good to the country and the people at large. To obviate all these difficulties, I may recommend territorial representation (*laughter*) that is, each pakuthi and taluk must select its own qualified men for service and submit lists to Government.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): May I know whether it is in proportion to the area of each pakuthi?

MR. P. T. THOMAS (*Kottayam*): First of all, pakuthies must be well divided. And each head of the department should select men from such lists from one end of the State to the other. Lists of men qualified for inferior service may be sent from pakuthies and for the superior service from the taluks. Now there are many pakuthies, the people of which have never entered into any State service (*laughter.*)

If the principle of territorial representation is accepted, then a small portion of the loaves and fishes that are gathered from pakuthies and distributed among others, will go to their benefit also.

By so doing, men of good character alone may come to the service. So long as Government accept communal representation, I am for the motion moved by Mr. Kunjitomman.

KHAN SAHIB M. K. KHADAR PILLAI (*Nominated*): I have much pleasure in supporting the resolution moved by my friend Mr. Kunjitomman. I need not tell this House that the Mahomedans in Government service are very few in number and that they do not stand in proportion to the other communities, the Hindus and Christians. I admit that in past years there were not many Mahomedans with the necessary educational qualifications for Government service. Now I am glad to tell the House that there are more than a dozen graduates, one graduate-in-law, many under-graduates and school leaving certificate holders from my community and I am sure that their numbers will only be increasing year after year. Sir, I need hardly say that it is the duty of the Government to arrange for entertaining Mahomedans in service in large numbers so as to encourage them for higher education. I therefore take this opportunity to bring to the kind notice of the Government, as well as the heads of departments who are present in this House, that preference should be given to members of my community, when making new appointments and filling vacancies. With these few words, I give my full support to this resolution. I hope that the Government and the heads of all departments will consider the claims of Mahomedans with special favour until they get their proportionate share in Government service.

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[Mr. M. R. Madhava Variar.]

MR. A. J. VAN ROSS (*Excise Commissioner*): Recently I appointed a man as a clerk and he refused to accept that.

KHAN SAHIB M. K. KHADIR PILLAI (*Nominated*): I always ask my men not to go in for Government service. There are men who have no money for any business. It is only such people that go in search of Government service. If Mr. Van Ross wants, I will recommend a dozen men for the post. I do not know why that particular gentleman left the job.

MR. M. R. MADHAVA VARIAR (*Chengannur cum Pattanamtitta*): Sir, I know that this resolution is the outcome of a grievance against the present method of recruitment to the public service. Now there is discontent among the educated classes that they are not adequately represented in the public service. This discontent is based on two facts, namely that Government service, it is believed, is monopolised by certain communities and secondly that Government service is an opening for bread-winning. So, those who are non-Hindus will say that Hindus are over-represented and those who are non-caste Hindus will say that caste-Hindus are over-represented in Government service, and again caste-Hindus will say that Brahmins have got predominance in Government service and then other communities who are supposed to be well represented in Government service also say that their representation is very poor. So, every community is now saying that its claims are not recognised by Government. And it is also believed that some heads of departments are appointing persons who belong to their own community and I have heard many persons complaining that they have no godfathers in Travancore for getting appointment. I say that this complaint is due to the encouragement given by the Government to communal claims. When Mr. Kumaran stood up, I heard some members on the other side asking very many questions, whether they have not appointed Ezhavas in Government service. So it is evident that these officers adopt communal representation partially. When Mr. Lakshmana Pillai said that the High Court in the recruitment of Munsiffs is following a particular form of communal representation and some other department may be following another form of communal representation, it is clear that even in the matter of communal representation there is no definite principle involved. So when Government recognise communal representation, some people who want appointment in Government service think that that principle is not extended in their favour. This is the main cause of complaint against the present method of recruitment. Moreover, Government have passed certain orders that unrepresented communities should as far as possible be appointed in various departments. But these orders are very often neglected by some heads of departments and that also is one of the causes for complaint against recruitment. I say that the question before the Council is a very difficult one and I think that the present resolution cannot solve that question. Even if this resolution

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is accepted by the Government or by this House, it will still be possible for departmental heads, if they are so inclined, to appoint persons as they like. It is stated in this resolution,

"when candidates of *equal* qualifications belonging to different communities apply for appointments in any department other than the Devaswoms or the Military, preference be given to applicants belonging to the community which is not represented".

So, the persons who are to ascertain the qualifications of the applicants are the officials themselves and it is not very difficult for them to find a person from their own community who has got equal qualifications as any other from the unrepresented community. Then again, qualification may mean educational qualification, health qualification, character qualification or any other qualification. As a matter of fact, it will be practically impossible for the head of a department to find out two persons having equal qualifications. He may appoint a person from his own community and say that nobody else had equal qualifications as the one that he had appointed.

MR. T. LAKSHMANA PILLAI (*Nominated*): Would not Mr. Variar consider a certain individual as having the necessary character qualification if he produces a character certificate?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): That might be enough. But what would the departmental head do if another man comes with a better certificate? Could we say that the man having the better character certificate has better character qualification?

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): Suppose one candidate brings a character certificate from a High Court Judge, and another candidate brings one from a Munsiff. Which would he consider to be more valuable? It is not a difficult question to solve.

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): It is impossible for me to say which is the better certificate of the two.

What I am therefore submitting is that even if we accept this resolution it will not be of any help in appointing the unrepresented communities to the public service.

Another argument which I have to advance against the resolution is that it would be impossible to fix the number of communities now in existence in Travancore. The Government will have to prepare a catalogue of the names of the various communities, stating the proportion in which they are already represented and also the communities which have not been adequately represented.

MR. T. LAKSHMANA PILLAI (*Nominated*): Would it be a serious injustice if all the major communities are represented in public service, while a few minor communities alone are left out? The injustice comes in only if any of the major communities is left out unrepresented.

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[Mr. A. Hoogewerf.]

MR. N. RAMAKRISHNA PILLAI (*Vaikam* cum *Ettumanur*): May I know what are the major communities?

MR. T. LAKASHMANA PILLAI (*Nominated*): Major communities are those which can count the largest number in population.

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): It is impossible to divide the public into several communities and to class some of them as major and others minor. Mr. Lakshmana Pillai advocated the cause of the Tamilian non-Brahmins. Another man may come forward and say that people must be divided according to religion and not according to language. A third man may come forward and say that people must be divided according to their social habits. Therefore, it is very difficult to divide the people into various sections according to any definite principle. Even if religion is accepted as the standard of division, there are four or five main sections of the public and each such section has its own sub-sections.

MR. T. LAKSHMANA PILLAI (*Nominated*): Are not the Government now able to distinguish between the various sections of the public such as Nayars, Christians, Brahmins and so on, on communal basis?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): Whether Government recognise such a distinction or not, I do not know. The question may, therefore, be very well put to the Government member.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): May I ask whether there are not the sections called the *Illom* and the *Swaroopam* in the case of the Nayars?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): I do not know anything.

MR. N. KUMARAN (*Nominated*): Does Mr. Variar know that there is a large amount of caste prejudice among the people of this country?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): Yes, I recognise that.

MR. N. KUMARAN (*Nominated*): Suppose the head of a particular department rigorously excludes members of a particular community in the matter of appointments. May I know from Mr. Madhava Variar whether that would not be an injustice done to the members of that particular community?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): I will criticise the actions of that particular officer.

MR. A. HOOGEWERF (*Nominated*): Does Mr. Madhava Variar accept the main principle of the resolution?

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MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): I do not accept the principle of communal representation. I agree with some of my friends who supported the resolution in saying that Government must lay down some principle in the matter of recruitment to public service. Personally, I do not accept the principle of communal representation, and I do not accept this resolution, because it will not help us in any way to solve the difficulty.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): May I know from Mr. Variar what is the basis of the principle that Government must adopt?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): If I am asked to give my personal suggestion in the matter, I say that competitive examinations should be held and those men who pass the examination should be appointed. I know this suggestion may not be agreeable to some of my friends. I was talking with some of my friends about this suggestion of mine to hold competitive examinations for the purpose of choosing men for public service They say that, if that suggestion is given effect to, only men belonging to intellectually advanced communities will get into public service. I say in public service, men of best character, intelligence and capacity should be chosen. The choice should never be from the communal standpoint.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): May I know from Mr. Madhava Variar whether if competitive examinations are held there would not be complaints about the communities to which the various examiners belong?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): As I said at the beginning, it is a very difficult question. Even if competitive examinations are held, there would be a number of difficulties in that matter also.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): Does he propose competitive examinations in character also?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanmtitta*): Yes, the examination board can choose the man of the best character on seeing the candidates.

What I submit is that if we entrust human agency with any discretion in any matter, there will be mistakes (*hear, hear.*). We have to put up with it.

MR. A. HOOGEWERF (*Nominated*): When members of a certain community are not properly represented in Government service simply because they are members of that community, is it not the duty of the Government to go to the help of that community?

MR. M. R. MADHAVA VARIAR (*Chengannur* cum *Pattanamtitta*): But I do not think there is any community in Travancore which is excluded from public service on any ground whatsoever. There is no rule which says that a community should be excluded from

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[Mr. R. Krishna Pillai.]

Government service, except as regards the Devaswom and the Military department. My position is that no community, as a community, has a right to claim that it should be represented in public service. So, I oppose the resolution.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I should like to move a closure of the debate.

PRESIDENT: The official member has not spoken and the mover of the resolution will also have a right of reply.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*). Of course, subject to the rights of the official member and mover to speak on the motion, I move for a closure.

MR. K. PARAMESVARAN PILLAI (*Tiruvalla*): There are others also who would like to speak after hearing the official side.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Sir, I rise to oppose the resolution in the form in which it is moved by Mr. Kunjitomman though I accept generally the principle underlying it. First of all, the expression 'communal representation' requires to be clearly defined in order to know what it exactly means. If it implies that every individual community, as it is popularly understood, however small, should be represented in the public service, it is an impracticable proposition and cannot be accepted. Even according to the classification in the Census Report, which does not take cognizance of numerically small communities, there are 38 communities coming under the category of the Hindus. There are 7 communities under Mussalmans. Similarly there are several communities among Christians. Again there are Animists, Jews, etc. It is out of the question to give separate representation to every one of these communities. In Mysore, in spite of the numerical and communal disparities of the different communities, the following have been taken as unitary groups for the purpose of representation in the public service, namely :—

(1) Brahmins,
(2) Other Caste Hindus, Mahomedans, and Indian Christians, and
(3) Depressed classes.

The Madras Government have recognised the following 6 groups, namely :—

(1) Brahmins,
(2) Non-Brahmin Hindus,
(3) Indian Christians,
(4) Mahomedans,
(5) Europeans and Anglo Indians, and
(6) Others.

So far as Travancore is concerned, we have adopted 7 groups from the point of view of common interests to be achieved, namely :—

(1) Brahmins,
(2) Nayars,
(3) Other Caste Hindus,
(4) Christians,
(5) Ezhavas,
(6) Mahomedans, and
(7) Other classes.

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Sir, the Roman Catholics have recently made a representation to Government saying that they should not be classed along with the other Christians but should be taken as a separate group. The matter has not been finally disposed of by Government. But if the prayer is allowed, we shall have 8 unitary groups.

MR. T. LAKSHMANA PILLAI (*Nominated*): Are not all the major communities to be represented?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): I do not understand what he means by major communities.

MR. T. LAKSHMANA PILLAI (*Nominated*): Those communities which may be counted by population in lakhs.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): They will come under the headings mentioned by me. It has been suggested that each community should be represented in proportion to its numerical strength. The representation of the groups mentioned should be based more upon the number of qualified men available for the public service. Reference was also made to the paucity of non-Hindus and the non-caste Hindus employed in the Revenue Department, and therefore it calls for a word of explanation. I may say at the outset that even before the separation of the Devaswom Department from the Land Revenue Department there was no prohibition against the entertainment of non-Hindus or non-caste Hindus in the latter department. The prohibition was in respect of certain appointments in the higher ranks, namely, those of Division Peishkars, Division Assistants and Tahsildars and did not apply to other appointments. As a matter of fact, non-Hindus and non-caste Hindus used to be appointed both in the higher and lower rungs of the department. For example, the Divisional Treasury officership, which carries a salary higher than that of Tahsildar, was open to Christians.

MR. J. JOHN NIDIRY (*Changanchery* cum *Minachil*): The Chief Secretary says that there was no prohibition. But was there any recommendation that as far as possible non-Hindus and non-caste Hindus should be appointed?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): There was no prohibition. No doubt the number of non-Hindus and non-caste Hindus so taken was small. But it cannot be said that the members of those classes were deliberately kept out of the department. There is no evidence of any prohibition nor had any complaints to that effect been received by Government. So far as the Christian community is concerned, the probabilities are that the members of that community did not care to apply for posts in the Land Revenue Department which carried with them only small salaries in comparison with the remuneration that could be secured in planting, agricultural, industrial and other walks of life.

MR. K. C. MAMMEN MAPPILLAI (*Commerce and Industry, North*): Will the Chief Secretary put it to the test by calling for applications from Christians for certain specified number of appointments?

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[Mr. R. Krishna Pillai.]

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): I have no objection to tell you the number of applicants, the number appointed, etc. I have got the figures with me.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): Was there any dearth of applications in the Revenue Department after the separation?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Yes, for posts in the lower ranks of the service. I was a District Officer and that was my experience.

MR A. HOOGEWERF (*Nominated*): Is it not due to the conviction on the part of Christians and Mahomedans and others that it is almost useless to apply for admission to the lower ranks of the service?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): No. For example, I gave a clerkship each to two Mahomedans while I was the Dewan Peishkar of Quilon. One was posted to Karunagapalli and the other to Quilon. The man posted to Karunagapalli refused to accept the place and the one posted to Quilon said that he could not live there on the pay offered. So both of them chucked up the appointments.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): Is it not a fact that the subordinates of the Land Revenue Department have been given more powers in the matter of appointments soon after Mr. Robinson became the Commissioner?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Recently higher powers have been given to the officers of the department, but that does not alter the situation.

To proceed, as regards the other communities comprised under the non-generic head non-caste Hindus, it need hardly be said that they began to educate their children only in recent times, and that even now several of these communities are unable to put forward qualified members in the field. It was apparently under these circumstances that the Land Revenue Department became something like a monopoly of the caste-Hindus who have among them a large number of men qualified for admission to the public service. The balance cannot be restored in a day; nor would it be fair to ignore the claims of the existing incumbents.

I shall now deal with the appointments made during the last two years, namely, 1098 and 1099. My friend Mr. Kumaran mentioned that the Dewan Peishkars were rather indifferent about the entertainment of Ezhavas in the public service. May I tell him that there was not a single Ezhava applicant in the Kottayam Division in 1099? In 1098 there were four applicants and one was given a permanent place, and two were given temporary places. So out of 4 applicants, 3 were appointed in the Kottayam Division.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): May I know the basis for the information?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): This information was supplied by the officers concerned.

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MR. N. KUMARAN (*Nominated*): Will the Chief Secretary be pleased to give the figures for the Quilon Division?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Yes. There were 20 applicants in 1098 and 12 in 1099. Out of the 20 applicants, only one Ezhava was given a place in 1098.

MR. A. HOOGEWERF (*Nominated*): Permanent or temporary?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Temporary. In 1099, out of 12 applicants, 2 were posted to temporary vacancies. Probably only temporary places were available. As a rule permanent places are given to those who have put in the longest acting service. The total number of applications from Ezhavas in the Land Revenue Department was 60 in 1098. Out of these, 8 applicants were given places. Out of 15 applicants in 1099, 10 were provided with appointments. So it cannot be said that Ezhavas were completely shut out of the Revenue Department after the separation of the Devaswom Department from the Land Revenue Department. Sir, if any information is required in respect of the other departments, I am prepared to give it.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): May I know how many Mahomedan graduates were entertained in the public service in 1098 and 1099?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Applications from graduates are registered in the offices in which they are received. If Mr. Velu Pillai refers to any particular department or office, I shall give him the information.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): In the Land Revenue Department.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): In 1099, there were 15 applicants. Out of these, 2 were entertained. In 1098 there were 28 applicants and only one was given a place.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): May I know how many Nayar graduates were entertained in the Land Revenue Department in 1098 and 1099?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): I have not got separate figures for Nayar graduates. In 1098 there were 852 Nayar applicants, out of whom 6 were permanently appointed and 133 temporarily appointed.

MR. A. HOOGEWERF (*Nominated*): May I know how many were appointed during this period from the Brahmin community in the Land Revenue Department?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): In 1098 there were 99 Brahmin applicants.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): അതിൽ മലയാ
ളബ്രാഹ്മണർ എത്രപേർ ഉണ്ട് ?

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[Mr. R. Krishna Pillai.]

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): അതു പ്രത്യേകം തിരിച്ചുപറയാൻ സാധിക്കയില്ല.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): നമ്പൂതിരിമാരേയും പോറ്റിമാരേയും തിരിച്ചുപറയാൻ കഴിയുമോ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): തിരിച്ചുപറയാൻ സാധിക്കയില്ല.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): മാത്തമാറ്റിക്സ് ബി. എ. ആണേർസ് പാസായ ഒരു പോറ്റി കാളേജിൽ ഒരു ഉദ്യോഗത്തിനു അപേക്ഷിച്ചിട്ടുണ്ടായിരുന്നു എന്നറിയാമോ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): അറിഞ്ഞുകൂടാ.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): അതിനെപ്പറ്റി അന്വേഷിക്കുമോ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): അന്വേഷിക്കാം.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): കൃഷിഡിപ്പാർട്ടുമെൻറു, മെഡിക്കൽ, ഫാറസ്റ്റ്, പോലീസ്, ഹജൂർ ആഫീസ്സിൽ തന്നെയും ഏതെങ്കിലും നമ്പൂതിരിമാർ ഉദ്യോഗത്തിൽ ഇരിക്കുന്നുണ്ടോ?

PRESIDENT: Whether there are Nambudiri Brahmins employed in the State is not the question now before the House?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): അക്കൌണ്ടാഫീസ്സിൽ ഒരു പോറ്റിയുണ്ടു.

MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): പോറ്റിമാർ രണ്ടുതരമുണ്ട്. അതിൽ ഏതുപോറ്റിയാണ്?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): ഒരു പോറ്റി അക്കൌണ്ടാഫീസ്സിലുണ്ടു. ഇല്ലപോറ്റിയൊ മഴയാളബ്രാഹ്മണനൊ എന്നു അറിഞ്ഞുകൂടാ.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): May I have the figures relating to the Education Department as far as the Nayar applicants are concerned for 1098 and 1099?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): In the Education Department there were 1,303 Nayar applicants in 1098, and out of these 42 were given permanent places. Permanent appointments are given to men who have put in long acting service.

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MR. TRIVIKRAMAR VASUDEVAR (*Jenmies*): സാക്ഷാൽ മല യാളബ്രാഹ്മണരായിട്ടുള്ളവരുടെ കുറവിനെപ്പററി ഗവർണ്മെൻറു ഗൌ നിക്കാമെന്നു പറഞ്ഞതുപോലെ ഗൌനിക്കുമോ ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): നിശ്ചയമായിട്ടുംഗൌനിക്കാം.

The number of temporary appointments given to Nayar applicants was 426.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): Do they include the Vernacular Schools also ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Yes.

MR. G. PARAMESVARAN PILLAI (*Neyyattinkara*): Are not separate figures available for the English School Department?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): No.

MR. A HOOGEWERF (*Nominated*): May I know the number of Ezhavas and Christians appointed in the Education Department ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): For 1098 or 1099?

MR. A. HOOGEWERF (*Nominated*): For both.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): There were 370 applications from Christians in 1098. Out of these, 36 were given permanent places and 127 temporary places. In 1099 there were 1,039 Christian applicants and 38 of these were permanently appointed and 138 temporarily employed.

MR. A. HOOGEWERF (*Nominated*): Have Government any objection to appointing Ezhavas in the clerical branch of the Devaswom Department?

PRESIDENT: It does not arise at all.

MR. T. K. VELU PILLAI (*Trivandrum* cum *Nedumangad*): May I know whether any Anglo-Indian has been appointed to the service and whether anybody did apply ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): I have not got separate figures for Anglo-Indians.

MR. S. ADAM SAIT (*Commerce and Industry, South*): May I know how many Mahomedan applicants were appointed in 1098 ?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): In 1098 there were 76 applicants, of whom 5 were permanently appointed and 25 temporarily.

MR. N. KUMARAN (*Nominated*): May I know the number of Ezhava applicants in the Education Department?

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[MR. R. Krishna Pillai].

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*) : In 1098 there were 221 applicants. Out of these, 8 were given permanent places and 70 temporary places. In 1099, there were 220 applicants, of whom 8 were given permanent appointments and 37 temporary appointments.

MR. A. HOOGEWERF (*Nominated*): Is the Chief Secretary aware that 2 Anglo-Indians—

PRESIDENT: He does not deal with Anglo-Indians separately and he has already told you that he has no separate figures regarding them.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): Anglo-Indians have not been classed as a separate group for statistical purposes.

MR. A. HOOGEWERF (*Nominated*): I am just bringing to the notice of the Revenue Commissioner two cases.

MR. S C. H. ROBINSON (*Land Revenue and Income Tax Commissioner*) : One of them applied and I could not give him an appointment. So I gave him a letter to the Secretary to the Government of Fort St. George.

MR. N. KUMARAN (*Nominated*) : I rise to a point of order. Mr. Robinson is not in possession of the House. Therefore Mr. Hoogewerf cannot interpellate him.

PRESIDENT : Yes, he cannot.

MR. S. ADAM SAIT (*Commerce and Industry, South*): May I know from the Chief Secretary the number of Mahomedans appointed ?

PRESIDENT: The Chief Secretary will give figures if any member goes to him for information.

MR. T. K. VELU PILLAI (*Trivandrum cum Nedumangad*): With reference to the principle of communal representation, will the Government be prepared to raise the pay of the constabulary in order to attract people ?

PRESIDENT : That does not arise at all.

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*) : From the figures furnished, the House will find that the heads of departments have not been indifferent to the claims of the various communities. I do not deny that there may be cases of inequality and in regard to them explanations are being called for. The only broad principles that can be laid down are :

(1) No one will be ineligible for admission to the public service on the ground that he belongs to a particular community.

(2) Equal opportunities will be given to all communities for admission to the service.

(3) Other things being equal, preference will be given to unrepresented and poorly represented communities.

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(4) It is out of the question to make provision for the representation of every individual community but only of certain well-defined unitary groups.

(5) Even in the case of these groups, representation in the service will be based more on the number of qualified hands available and willing to take up appointments in each group than on its numerical strength.

(6) Communal considerations can prevail only in the case of initial appointments, whether permanent or temporary, and not of promotions.

MR. N. KUMARAN (*Nominated*): Are these the rules finally accepted by Government?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): These are not rules. These are the general principles laid down by Government.

MR. A. HOOGEWERF (*Nominated*): Does not the third rule clash with the first?

MR. R. KRISHNA PILLAI (*Chief Secretary to Government*): There is no clashing. Generally no one will be ineligible for admission to the service on the ground that he belongs to a particular community.

MR. K. PARAMESVARAN PILLAI (*Tiruvalla*): Sir,—

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I move for a closure, as the subject has been discussed sufficiently.

MR. J. JOHN NIDIRY (*Changanachery* cum *Minachil*): I second it.

PRESIDENT: I will put the motion to the vote of the House.

MR. T. K. VELU PILLAI (*Tricandrum* cum *Nedumangad*): I wish to know whether a closure motion can be moved after the member is in possession of the House.

MR. P. K. NARAYANA PILLAI (*Ambalapuzha*): I have already made the motion.

PRESIDENT: I do not think the motion is out of order.

The closure motion was put to the vote and carried.

MR. TARIATU KUNJITOMMAN (*Muvattupuzha*): ഉദ്യോഗനിയമനവിഷയം രാജ്യത്തു ജനങ്ങളുടെ ഇടയിൽ വർഗ്ഗീയവിദ്വേഷവും പരസ്പരവിശ്വാസമില്ലായ്മയും പൊതുവിൽ അസ്വസ്ഥതയും ഉദ്യോഗസ്ഥന്മാരുടെ നേരെ ജനങ്ങൾക്കു അതൃപ്തിയും ഗവർമെൻറിനു വിഷമതയും ഉണ്ടാക്കികൊണ്ടിരിക്കുന്നു. ഇതിനെല്ലാം നിവൃത്തിയുണ്ടാക്കണമെന്നുള്ള വിചാരത്തോടുകൂടിയാണ് ഞാൻ ഈ പ്രമേയം കൊണ്ടുവന്നിട്ടുള്ളതു്. ഏതെങ്കിലും ഒരു വർഗ്ഗത്തിൻെറ ന്യായമായ അവകാശത്തെ നശിപ്പിക്കണമെന്ന വിചാരം ഇതിൽ തീരെയില്ല. എല്ലാവർഗ്ഗങ്ങളും പൌരശരീരത്തിൽ അവയവങ്ങൾപോലെയാണെന്നും അവ യോജിച്ചു പ്രവൃത്തിച്ചു

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[Mr. Tariatu Kunjitomman.]

ങ്കിലേ രാജ്യത്തു ഉത്തരോത്തരം ക്ഷേമം വർദ്ധിക്കൂ എന്നും. ഉദ്യോഗനിയമനവിഷയത്തിൽ ന്യായമായ ഒരു പ്രമാണം ഗവർണ്മെൻറ് സ്വീകരിച്ചു പ്രവൃത്തിച്ചാൽ കുഴപ്പങ്ങൾക്കെല്ലാം നിവൃത്തിയുണ്ടാകുമെന്നും ഞാൻ വിചാരിക്കുന്നു. ഈ പ്രമേയത്തിൽ ഞാൻ നിർദ്ദേശിച്ചിട്ടുള്ള മാർഗ്ഗമല്ലാതെ അതിനേക്കാൾ നല്ല ഒരു മാർഗ്ഗവും ഇവിടെ ആരും വ്യക്തപ്പെടുത്തീട്ടില്ല. ഉദ്യോഗവിഷയമായി ഇപ്പോഴത്തെപോലെ വർഗ്ഗീയവിദ്വേഷവും അസ്വസ്ഥതയും നാൾക്കുനാൾ വർദ്ധിപ്പിക്കാൻ ഗവർണ്മെൻറനുവദിക്കയാണെങ്കിൽ രാജ്യത്തിൻെറ ഭാവി വളരെ കഷ്ടതരമായിരിക്കും. മത്സരപരീക്ഷ ഏർപ്പെടുത്തി ഉദ്യോഗനിയമനം ചെയ്യാമെന്നാണ് എൻെറ ഒരു സ്നേഹിതൻ അഭിപ്രായപ്പെട്ടത്. അതു പൂർണ്ണമായും ശരിയായും പ്രയോഗിക്കാൻ നിവൃത്തിയില്ല. എന്തെന്നാൽ ചിലവർഗ്ഗക്കാർ തങ്ങളുടെ വർഗ്ഗത്തിലെ ജനസംഖ്യയ്ക്കനുസരണമായി പബ്ലിക്ക് സർവ്വീസിൽ പ്രവേശനം കിട്ടിയില്ല എന്നുള്ള സങ്കടക്കാരാണ്. ഇപ്പോൾ പബ്ലിക്ക് സർവീസിൽ ഉള്ളവരെയെല്ലാം പിരിച്ചുവിട്ടശേഷം മത്സരപരീക്ഷ ഏർപ്പെടുത്തി ജയിക്കുന്നവരെമാത്രം വീണ്ടും നിയമിക്കാൻ കഴിയുകയില്ലല്ലോ. അങ്ങനെ ചെയ്യുകയാണെങ്കിൽ ഗവർണ്മെൻറിനു തൽക്കാലകാര്യങ്ങൾ നടത്താൻ സാധിക്കാതേവരും. പുതിയ നിയമനങ്ങൾക്കുമാത്രം പരീക്ഷ നടത്തുകയാണെങ്കിൽ ഇപ്പോൾ അസമത്വം അനുഭവിക്കുന്നവർക്കു സമത്വം ലഭിക്കാൻ മാർഗ്ഗമില്ല. സമയം അതിക്രമിച്ചുകൊണ്ടു അധികം സംസാരിക്കുന്നില്ല.

PRESIDENT: *ഓട്ടു എടുക്കേണ്ടുമോ?*

Mr. TARIATU KUNJITOMMAN (*Muvattupuzha*): ഗവർണ്മെൻറു ഈ പ്രമേയത്തെ പൂർണ്ണമായി സമ്മതിക്കയാണെങ്കിൽ പ്രമേയം ഓട്ടിനിടണമെന്നില്ല.

PRESIDENT: The Chief Secretary already has mentioned the principles laid down by Government in the matter.

Mr. TARIATU KUNJITOMMAN (*Muvattupuzha*): ഗവർണ്മെൻറുഭാഗത്തുനിന്നു ചീഫ് സിക്രട്ടറി അവർകളും എൻെറ പ്രമേയത്തിലടങ്ങീട്ടുള്ള തത്വത്തെ സമ്മതിക്കയും വേണ്ടനിവൃത്തി വരുത്തുവാൻ ശ്രമിക്കുന്നതാണെന്നു ഉറപ്പുപറകയും ചെയ്യുന്നതിനാൽ ഞാൻ പ്രമേയത്തെ പിൻവലിച്ചുകൊള്ളുന്നു.

The resolution was, by leave, withdrawn.

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